THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.*"—2 TIMOTHY, 4: 3, 4.

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PRESIDENT SMITH'S ADDRESS.

OPENING DISCOURSE DELIVERED AT THE SPECIAL CONFERENCE HELD IN SALT LAKE CITY, NOVEMBER 10, 1901.

MY brethren and sisters, I do not expect to occupy very much time this morning, but I feel that it would be proper for me to make a few remarks, as we are gathered here in the capacity of a Special General Conference of the Church of Jesus Christ of Latter-day Saints, for the purpose of acting upon matters that may be presented to us, in the regular order of the Church and of the Priesthood. It is only recently that we held our semi-annual general conference, which was largely attended, and at which, on the last day, we were privileged to hear the voice of President Lorenzo Snow, who spoke to us for the last time in the flesh, and left with us his instruction and counsel in relation to some of the most important matters that pertain to the continuance of the ministry and the labor of the Apostles of Jesus Christ throughout the world. We little supposed then that it would be the last time he would appear before us, or that we would be favored with his presence, his counsel and wisdom; but the Lord has taken him from our midst. He has finished his mission here, and the labor now devolves upon us who survive. It is our duty to take hold of the work vigorously, with full determination and purpose of heart to carry it on, with the help of the Lord, and in accordance with the inspiration of His Spirit, as it has been done in the past. It is our privilege to live

nearer to the Lord, if we will, than we have ever done, that we may enjoy a greater outpouring of His Spirit than we have ever enjoyed, and that we may advance faster, grow in the knowledge of the truth more rapidly, and become more thoroughly established in the faith. All this, however, will depend upon the increased faithfulness of the people—of those who have made covenant with God by sacrifice, who have come before the Lord with broken hearts and contrite spirits, and with unshaken determination in their souls that they will fight the good fight, that they will keep the faith, that they will work righteousness, and that they will defend the cause of Zion by their example as well as by their professions.

THE PATH OF PROGRESS.

We can make no advancement only upon the principles of eternal truth. In proportion as we become established upon the foundation of these principles, which have been revealed from the heavens in the latter days, and determine to accomplish the purposes of the Lord, will we progress, and the Lord will all the more exalt and magnify us before the world and make us to assume our real position and standing in the midst of the earth. We have been looked upon as interlopers, as fanatics, as believers in a false religion; we have been regarded with contempt, and treated despicably; we have been driven from our homes, maligned and spoken evil of everywhere, until the people of the world have come to believe that we are the offscourings of the earth, and scarcely fit to live. There are thousands and thousands of innocent people in the world whose minds have become so darkened by the slanderous reports that have gone forth concerning us, that they would feel they were doing God's service to deprive a member of this Church of life, or of liberty, or the pursuit of happiness, if they could do it.

SAINTS TO BE BETTER KNOWN.

The Lord designs to change this condition of things, and to make us known to the world in our true light—as true worshipers of God, as those who have become the children of God by repentance, and by the law of adoption have become heirs of God and joint heirs with Jesus Christ; and that our mission in this world is to do good, to put down iniquity under our feet, to exalt righteousness, purity and holiness in the hearts of the people, and to establish in the minds of our children, above all other things, a love for God and His word, that shall be in them as a fountain of light, strength, faith and power, leading them on from childhood to old age, and making them firm believers in the word of the Lord, in the restored Gospel and Priesthood, and in the establishment of Zion, no more to be thrown down nor given to another people. If there is anything that I desire above another in this world, it is that my children shall become established in this knowledge and faith, so that they can never be turned aside from it.

OBJECT OF CONFERENCE.

We have met on this occasion to confirm or reject, as we feel disposed or as the Spirit of the Lord in us may direct, the action that has been taken by the leading councils of the Priesthood since our last conference and since the death of our beloved President Lorenzo Snow. I desire to state

to this congregation one or two things that may be proper to mention, in order that you may understand why we have acted as promptly as we have done in these matters.

After the death of the Prophet Joseph Smith, the Twelve Apostles continued as the presiding quorum of the Church for a number of years; but finally they were moved upon by the Holy Spirit to reorganize the First Presidency of the Church, with Brigham Young as President, and Heber C. Kimball and Willard Richards as his counselors. In reality this organization might have been effected within twenty-four hours after the death of the Prophet Joseph Smith, but their action was delayed, until they found by experience that the exercise of the functions of Presidency and the government of the Church by twelve men at the head was not only cumbersome, but was not fully perfect in the order of the Holy Priesthood as established by the Lord.

On the death of President Brigham Young, President John Taylor followed in some measure the example of his predecessor, and it was some time before the Presidency of the Church was organized. The Presidency was finally organized, however, with John Taylor as President and George Q. Cannon and myself as counselors.

At the death of President Taylor, President Woodruff hesitated, and he allowed a little time to pass before the Presidency was again organized. When at last he became convinced that it was his duty, and necessary in order to carry out the purposes of the Lord, he reorganized the Presidency of the Church. At that time he gave a solemn injunction to his fellow servants in relation to this. He desired it understood that in all future time, when the President of the Church should die and thereby the First Presidency become disorganized, it would be the duty of the proper authorities of the Church to proceed at once without any unnecessary delay, to reorganize the First Presidency.

As soon as the news reached us of the death of President Woodruff, who was in California at the time, President Lorenzo Snow said to me, "it will be our duty to proceed as soon as possible to reorganize the Presidency of the Church." As you are aware, after the burial of the remains of President Woodruff, he proceeded at once to do this. In this connection I may tell you another thing. President Snow said to me, "you will live to be President of the Church of Jesus Christ of Latter-day Saints, and when that time comes you should proceed at once and reorganize the Presidency of the Church." This was his counsel to me, and the same was given to the Twelve Apostles. In accordance with this principle and with the injunction of President Snow, within one week after his death the Apostles proceeded to designate the new Presidency of the Church, and we did it strictly in accordance with the pattern that the Lord has established in His Church, unanimously.

[TO BE CONTINUED].

CARE preserves what industry gains. He who attends to his business diligently but not carefully, throws away with one hand what he gathers with the other.

SPECIAL CONFERENCE.

[*Concluded from page 772.*]

At the afternoon session the choir sang the anthem:

Arouse, O Ye Mortals.

Prayer was offered by Elder Marriner W. Merrill. The choir sang:

The nations bow to satan's thrall;
He fills with strife the souls of men.

The quorums of the Priesthood were present in solemn assembly for the purpose of voting, in that capacity, for the General Authorities of the Church. They were arranged in the following order:

The First Presidency, Apostles, First Seven Presidents of Seventies and Presiding Bishopric, in their respective places on the main stand.

On the south wing of the stand, the presidencies of Stakes and High Councilors.

On the north wing, Patriarchs, Bishops and their counselors.

On the south wing and adjacent section of the floor of the hall, High Priests.

On the north lower wing, Bishops.

On the four central and rear sections of the body of the hall were, each in respective order, the Seventies, Elders and Lesser Priesthood.

The remaining portions of the building, including the galleries, were occupied by members at large.

ORDER OF VOTING.

President Joseph F. Smith said that in voting it was expected that each quorum or body of the Priesthood would rise to their feet and raise their right hands, and be seated quickly in order that the business to be transacted might not be delayed. Those wishing to vote negatively were to rise and raise the left hand.

The order of voting by quorums and as a whole was as follows:

First—The First Presidency. Second—The Apostles. Third—The Patriarchs. Fourth—Presidents of Stakes and their counselors, and the High Councilors. Fifth—High Priests. Sixth—Seventies. Seventh—Elders. Eighth—Bishops and their counselors. Ninth—Priests, Teachers and Deacons (the Lesser Priesthood). Tenth—All members of the Church, evidently embracing the whole congregation.

In each instance, successively, President Smith announced the motion to sustain the authorities and called for the affirmative vote. After the response the negative of the question was presented, and those who favored it, should there be any, were requested to express their will in the matter.

The voting was, however, affirmatively unanimous throughout.

The spectacle presented by the immense assembly, especially while the voting was in progress, was indescribably grand and impressive.

Following were the officers voted upon:

GENERAL AUTHORITIES.

Joseph F. Smith as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder as first counselor in the First Presidency.

Anthon H. Lund as second counselor in the First Presidency.

Brigham Young as President of the Twelve Apostles.

As members of the Council of Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith.

John Smith as presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints, and we hereby ratify and confirm all that he has done, as such trustee-in-trust, since his appointment to said office on the 17th day of October, 1901.

As members of the general Church board of education, Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder.

DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, as general superintendent. George Reynolds, as first and Joseph M. Tanner, as second assistant general superintendents.

John R. Winder, James E. Talmage, George M. Cannon and Horace Cummings, members of the Sunday School Union board, in addition to those voted upon at the last general conference.

Y. M. M. I. ASSOCIATION.

Joseph F. Smith, general superintendent. Heber J. Grant and B. H. Roberts, assistants.

RELIEF SOCIETY.

Bathsheba W. Smith, president. Annie T. Hyde as first, and Ida Smoot Dusenberry as second counselors. Emmeline B. Wells, secretary; Clarissa S. Williams, treasurer.

ACTION IN THE STAKES.

On the 22nd of October last, the following explanatory letter, which was addressed to the presidencies of all the Stakes of Zion excepting those of Davis, Granite, Jordan and Salt Lake, to whom it was deemed unnecessary to send it, was read by President Smith:

"As you will have learned through the columns of the *Deseret News*, we have called a special general conference of the Church to be held on the 10th of November next for the purpose of voting on the authorities of the Church as they were sustained by the Council of Apostles on the 17th inst., and officially announced in the *Deseret News* of the same date. And being desirous that as full a representation as possible of the Stakes of Zion may be had upon that occasion, and fearing that distance and expense may prevent many of your people from attending, we therefore advise that you call and hold a special conference of your Stake on Sunday, the 3rd prox.,

for the purpose of voting on the same question; and that the sense of said conference be expressed by resolution, and a certified copy thereof be sent either by mail or special representative to be read at the forthcoming conference in this city. Your brethren, Joseph F. Smith, John R. Winder Anthon H. Lund, First Presidency."

Pursuant to the instructions contained in the foregoing communication, all the stakes to whom these letters were written have been officially reported (except Uintah) as having held conferences and passed resolutions sustaining the authorities of the Church as at present constituted.

As a sample of the resolutions officially reported as having been adopted by the Stake conferences, the first in alphabetical order is Alpine Stake. It reads as follows:

"American Fork, Utah, October 31, 1901. To the First Presidency of the Church of Jesus Christ of Latter-day Saints, Salt Lake City. Dear Brethren—We, the undersigned Presidency of the Alpine Stake of Zion, do hereby certify that at a regular quarterly conference of said Stake of Zion, held in Lehi, October 27, 1901, at which there was a very large attendance, the following persons were unanimously sustained to the offices set opposite their respective names, to wit:

Joseph F. Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

John R. Winder, first counselor in the First Presidency.

Anthon H. Lund, second counselor in the First Presidency.

Brigham Young, President of the Council of the Twelve Apostles.

Members of the Council of Twelve Apostles—Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

John Smith, Patriarch of the Church.

First Seven Presidents of Seventies—Seymour B. Young, Christian D. Fjeldsted, Brigham Henry Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin.

William B. Preston as Presiding Bishop; Robert T. Burton, as first, and Orrin P. Miller as second counselors.

Anthon H. Lund as Church Historian and general Church recorder.

Joseph F. Smith as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

STEPHEN L. CHIPMAN, President.
JAMES H. CLARKE, First Counselor.
A. J. EVANS, Second Counselor.

After the presentation of the above, President Smith said: "God bless the Priesthood—a majestic power for good rising in this land—a Priesthood after the order of the Son of God whose bounden duty it is to carry the Gospel to all the world. How is it possible that the work of God will not be accomplished? This scene which we have witnessed this day should be indelibly impressed on all our minds. We have this day sus-

tained by our votes the general authorities of the Church. Let us carry out our expressions of this day in our lives. God bless you forever."

The choir sang an anthem.

PRESIDENT JOHN R. WINDER.

President John R. Winder said in substance: In all my experiences of fifty or sixty years in the Church I never felt my weakness as I do now. I have scarcely overcome the shock which I received when President Smith made known to me his wishes in relation to my being one of his counselors. I feel my weakness in this position. I purpose, with all my might, to sustain President Smith, and to share with him the burdens which he may have to bear.

My duties have been in another direction than preaching. I feel to praise the Lord for His overruling care over me. I trust that you may sustain us in our work.

PRESIDENT SMITH,

following President Winder, said, in substance, that the Lord had appointed three High Priests to preside over the High Priesthood and all the Church, and to hold the Keys of the House of God and of every blessing. They were three Presidents of the Church, one of whom presided, but the counselors were also presidents. He said: "I propose that these two counselors shall share with me in the responsibility connected with this capacity. We will do what the Spirit of the Lord says is right. It is wrong for any one man to assume all power and presidency. I shall not do so as long as I can get men like these. Should I ever depart from this course I wish my brethren of the Twelve, as watchmen in Zion, to tell me of the covenant I now make in this General Conference. The Lord never did intend that one man should have all power—hence the various quorums. They are all essential, and we want every man to fulfil his individual duty in carrying on the work. God bless you all. Amen."

ELDER HYRUM M. SMITH,

of the Council of the Apostles, said, substantially: I feel, my brethren and sisters, that the Saints have a desire to hear me. All that I wish to say is that I accept the office to which I have been called. I thank the Latter-day Saints for sustaining me. I shall do all in my power to sustain the people of God. A testimony of the Gospel was born within me. To-day I have witnessed the most imposing spectacle I ever beheld. I feel like being firm and faithful. No one can imagine how I feel. But I throw myself wholly on the Lord and the Saints: for I shall do all in my power to fulfil my duty. I pray that the blessings of the Lord may attend me and be ever upon you.

A motion to adjourn the Conference until next April—to meet on a date to be hereafter announced—was put to the assembly and carried unanimously.

The choir and congregation sang:

We thank Thee, O God, for a Prophet,
To guide us in these latter days.

The benediction was pronounced by Elder Abraham O. Woodruff.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 5, 1901.

EDITORIAL.

MORALITY AND RELIGION.—Morality in its strictest sense is so closely akin to religion that we fear greatly the modern tendency to differentiate between them. In fact, we are firmly of opinion that they cannot, with propriety, be separated; for we are led to believe that a morality not reaching the religious standard, is hardly what it may be termed, and in the end will fall short of producing that grand result which would inevitably accrue if pursued from the more critical and exacting standpoint. In fine, we believe that to be truly moral one must also be religious, for religion comprehends the highest ideal of morality, and is, indeed, the stepping stone to a proper conformity to the principles of rectitude, without which morality is but a sham. In this connection we are led to agree with the immortal Washington, who, in his day, advised that we indulge with caution the supposition that morality can be maintained without religion. But we have yet a higher authority to cite, namely, the Apostle James, who, in his very excellent epistle, has left us a definition of pure religion, showing that it embodies fully this principle, therefore supporting wholesomely the point we aim to make. "Pure religion and undefiled," said he, "before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." What higher species of morality could be asked for than this? And yet, if we desired to quote further, we could show plainly from the teachings of the Savior that outside of true and pure religion morality is of a shallow order, so shallow, in fact, as to be utterly unworthy the name it represents.

It may have been noticed in the last issue of the STAR, that we reproduced from the *Guardian* an article dealing somewhat with this subject, although not pursuing it from such a standpoint. It was headed "Causes of Irreligion," and contained pointed comments on a speech delivered by Mr. Balfour in Glasgow. The gentleman is reported to have said: "Any church which so far derogates from its great mission as to teach morality alone, and not morality interfused with religion, and looked at from the side of religion, is destined to make even its moralizing barren and useless." And Mr. Balfour is right, although it is not quite plain to us how such an apparent anomaly could be brought about. In short, we look upon his statement, so far as its practical application is concerned, as being more or less paradoxical; for we cannot conceive how morality can be taught at all without its being interfused with religion. Let us explain:

In the first place morality lies in the practice of moral duties, the definition or scope of which must come to us through the divine channel; or, in other words, it must be measured by the principles which govern and direct righteousness. These principles, therefore, coming from the source they do, become religion unto us, for unless we have a belief in the being and perfections of God—which, in part, constitutes religion—we should never be led to accept them, hence would have no basis from which to pursue a truly moral course of action. This reasoning, then, conjoins the two and makes morality and religion one system, the whole fully comprehended in the latter, without which the former would become void of identity. To us, therefore, they are one and inseparable, although religion in its extreme sense may very properly be looked upon as the highest phase of true morality.

There is another point in the article mentioned to which we desire to call attention. Agreeing with Mr. Balfour's utterance the *Guardian* says "it is the assertion of a principle for which they (all Churchmen) are constantly contending." Then it proceeds: "But it leaves 'religion,' or the essential element in religion, undefined." For the benefit of the paper referred to, we may say with Webster, the great American lexicographer, that "religion, in a comprehensive sense, includes a belief in the being and perfections of God, in the revelation of His will to man, in man's obligation to obey His commands, in a state of reward and punishment, and in man's accountableness to God; also true godliness or piety of life, with the practice of all moral duties." Such, in brief, is the commonly accepted definition of religion. Now as to the "essential element" in religion: The Christian world are a unit on the proposition that Jesus Christ is our Redeemer, and that by Him—through His mediation and atonement—we shall receive the just reward of our deeds, be they good or evil. They accept Him as the Savior of the world. They look to Him for their salvation; and we believe we are not stating it amiss when we say that they look upon His Gospel as the plan of life and salvation. These things being true, then, it would seem that they are in a fair way toward receiving all that their hearts desire. And they would be if consistent with their belief; but the "essential element" they overlook, forgetting the fact that Jesus admonished His Apostles, in giving them their final instructions, to go among all nations "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Does this not sufficiently define the "essential element" in religion? *All* men in *all* nations were to observe *all* things whatsoever He had commanded them; and, lo, He would be with them *even unto the end of the world.* This was the Gospel of Jesus Christ—that which He had been teaching while among them; and that also which His Apostles taught after He had ascended unto His Father. Peter preached it plainly on the Day of Pentecost, resulting in 3,000 conversions. Paul preached the same doctrine. So did the rest of the Apostles, all bearing witness to the essentiality of the same saving principles which the Savior taught. They were to believe in the Father and the Son; they were to repent of

their sins, and be baptized for their remission; and then, through the laying on of hands, those repentant, baptized believers were to receive the Holy Ghost, the Comforter, which should make all things clear to their understanding, and assist them to go on even unto perfection. These were essential elements of the religion of Jesus Christ, which was established, not for the Jews alone, but for every nation, kindred, tongue and people, to be in full force and effect "even unto the end." And that these principles possess the same saving virtues they possessed in days of old, is the testimony borne by thousands who have embraced them—people who have done the will of the Father, and therefore know for themselves that they are true and correct doctrines.

If our Christian friends would cast aside a little of their feigned spirituality, and believe for a moment that the Savior's teachings savored strongly of the material—that He actually meant what He said—the essential element in religion would not long remain undefined; but they would come to know that their salvation depended, not upon a professed belief, but upon a literal acceptance of those teachings. "Why call ye me Lord, Lord, and do not the things which I say?"

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

THE Leeds Conference address has been changed to 22 Farcliff Road, Toller Lane, Bradford.

THE Sunday Schools of the European Mission should retain one-fifth of their nickel donations for their own use, and remit the balance to this office. This in answer to numerous inquiries.

WE offer our condolence to President Anthon L. Skanchy of the Scandinavian Mission in his sad bereavement occasioned by the death at Logan, Utah, of his little three-year-old daughter, who passed away November 15th. May the Father comfort the bereaved ones.

OUR deepest sympathy is extended to the husband, family and friends of our late sister, Margaret Russell Smith, whose demise, under such sad circumstances, is noted in another part of this issue. May the Great Comforter heal and bless them in this their hour of sore affliction.

RELEASES.—The following Elders have been honorably released to return home per s.s. *New England*, sailing from Liverpool on Thursday, December 19th: Benjamin H. Bullock, Grimsby; Edward Watkins, London; Charles Munns and Joseph C. Wood, Leeds; James H. Worthington, Manchester; George R. Scott, Sheffield; James A. Leishman, Scottish; Ephraim G. Hughes, David Edwards and John T. Thain, Welsh; Dilbert H. Allred, Norwich.

TRANSFER.—Elder John H. Hobson has been transferred from the Birmingham to the Sheffield Conference.

THE *Deseret News* has our sincere thanks for its kindly notice of the MILLENNIAL STAR in its issue of November 18th. After repeating our appeal for increased patronage, the *News* says: "We cordially endorse the foregoing appeal, and advise all the Elders and Saints who can do so to subscribe for the MILLENNIAL STAR, and preserve it for binding and preservation. Past experience points to its future value. The older volumes of that periodical would bring a high price if they were attainable. It will be so, no doubt, with the present issue in after years. All the Latter-day Saints who can afford to take the STAR should do so, no matter in what country they reside. They cannot keep track of the progress of the latter-day work in Europe unless they read its interesting pages. We hope the STAR will continue to shine in all its wonted effulgence, as a herald of the coming glorious Millennial day."

CONCERNING the death of President Platte D. Lyman the *Deseret News* of Saturday, November 16th says: "The sad and shocking word of the death of President Platte D. Lyman of the San Juan Stake reached President Joseph F. Smith this morning. The communication was in the form of a dispatch from F. B. Hammond of Moab, San Juan county, which stated that he had received a letter to the effect that the end came on Wednesday last, after weeks of terrible suffering. There were few people in this section of the state who ever knew of Elder Lyman's affliction and were therefore totally unprepared for the sorrowful news. His death was caused by a cancerous growth under the right arm, for which he underwent a critical operation at Provo several weeks ago. He first became aware of the growth while on the ocean returning from Europe last summer. It continued to grow worse until an operation became necessary. After the operation he seemed to be improving, but while in attendance at the October conference he shook hands with so many acquaintances that the affected spot was irritated, and he returned to his home sick and with the seal of death upon his brow. He met his fate, as he met every other juncture in life, with unfaltering front and with the fear of God in his heart. He was a man full of energy and of sound common sense, not demonstrative in his nature but of such genuine sterling manhood that all who knew him esteemed him most highly. He was a man who enjoyed the highest confidence of those who were over him and the fullest regard of those over whom he presided."

CONFERENCE NOTICE.—The Welsh Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Pentre Assembly Hall, Pentre, Ystrad, Rhondda, on Sunday, December 15, 1901, meetings commencing at 2 and 6 p.m. A cordial invitation is extended.

No amount of temptation can ever necessitate a sin.—FARRAR.

THE BIRMINGHAM CONFERENCE.

The Birmingham Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, was held on Sunday, December 1, 1901, in the Wretham Road Assembly Rooms, Handsworth, Birmingham, President Arthur N. Taylor presiding. There were present President Francis M. Lyman of the European Mission, Sister Emily M. Brinton and Elders James R. Cooper and Thomas J. Howells of the Sheffield Conference, and all the Elders of the Birmingham Conference.

The morning service began at 10:30. President Taylor made a short address of welcome, after which the Sacrament was administered by Elders Lunt and Kelly. President Lyman then presented the general authorities of the Church, together with Apostle Francis M. Lyman as President of the European Mission, and Elder Arthur N. Taylor as President of the Birmingham Conference. All were unanimously sustained.

The following then spoke upon the principles of the Gospel: Elders Hobson, Cooper, Howells, Newman, Checketts, Dowding, Lewis and Roberts. President Lyman also made a few remarks in which he pointed out the beauty and philosophy of the Latter-day Saints' religion.

The Elders were assigned their respective fields as follows: Birmingham—William J. Startup, Arthur D. Challis, William H. Smith, John E. Lunt and William D. Roberts; Kidderminster—Samuel C. Howard and David L. Dowding; Wolverhampton—George H. Sperry and Thomas H. Lewis; Hereford and Worcester—William Checketts and Walter J. Kelly; Warwick and Coventry—Stephen A. Newman and Francis M. Cox; Northampton—David J. Brown and George Payne.

The statistical report for the past six months was read as follows: Branches 3. Missionaries from Zion—Seventies, 17. Local Priesthood—Elders, 20; Priests, 12; Teachers, 9; Deacons, 5; members, 368; total officers and members, exclusive of missionaries from Zion, 414; children under eight years of age, 107; total number of souls, 521. Tracts distributed—29,108. Books distributed, 460. Strangers' houses visited—with first tract only, 9,974; by invitation, 1,311. Gospel conversations, 2,334. Meetings held—indoor, 436; outdoor, 188. Baptized, 23. Children blessed, 9. Emigrated, 2. Died, 1. New subscribers for the Star, 14.

The afternoon meeting was attended by 135 persons. Elder Sperry spoke on obedience. He was followed by Sister Brinton, who referred to Christ's teachings concerning the principle of love. Elder Startup showed the harmony of the teachings of John the Baptist, Christ and the Apostles, and Elder Kelly spoke on the organization of the Church and the authority necessary to officiate in Gospel ordinances. Elder Hobson and company sang "An Angel From On High."

President Lyman spoke upon the plan of life and salvation, and the need of the Spirit of God to teach us things pertaining to our spiritual welfare.

The evening meeting, with an attendance of 175 souls, commenced at 6:30. President Taylor, in speaking, said that God had ordained and sent men to preach the Gospel. Faith was the great saving power. True evidence produced true faith, and false evidence false faith.

President Lyman said there were three kinds of faith, true, false and dead. The Savior had said, "Follow me." This required great faith. The speaker said if we were not obedient to the Gospel in this life we would be in the spirit world.

On Monday morning at 9 o'clock a Priesthood meeting was held in the Hunter Vale Chapel, at which the Elders gave in their reports, and President Lyman imparted valuable instructions.

The Birmingham Conference is in good condition, with a number of investigators in all the branches.

WILLIAM J. STARTUP, Clerk of Conference.

ORTHODOXY ARRAIGNED.

A contributor to the October *Arena* gives a striking picture of present-day orthodox Christianity. As it is exemplified, he says, by the orthodox churches, it would not be recognized by its Founder. The spirit of true Christianity is love, mercy and justice, but the spirit of modern Christianity is filled with hate, and is both merciless and unjust. In proof of this, the writer asserts that if war is desired by the great money interests in order to increase their unrighteous gains, the pulpit—hand-in-hand with their other hirelings—declares it to be a good Christian proceeding, and one that will bring the greatest possible good to those whose lives we would take and whose property we would steal in the name of Christ. His command to His disciples was to preach the Gospel and heal the sick. The church of to-day does neither; and it is apparently unwilling to let any other body of people accomplish what it leaves undone.

It is admitted that in the churches are found many good and true Christian men and women, and also some clergymen who are sincere. But the latter generally are found among a class that fail to think for themselves. A number of the occupants of the pulpits, in the view of the writer of the *Arena*, are unscrupulous. They have brains but no religion. They are over-educated and love to pose as broad-minded, liberal men; they seem to talk and write with great fearlessness about their disbelief concerning Joshua and the sun standing still, Jonah and the whale, and other Bible stories, but they always dodge when a really vital issue is under discussion.

The author, further, gives it as his view, that the reason why the sectarian churches have become persecutors is the love of money, which seems to be the ruling passion. There is, he says in substance, no room in the pulpit for men who are spiritually and intellectually free—men who believe in the cause of righteousness, and who believe that the golden rule is something more than a dead letter. The orthodox church is no more Christian to-day than it was in the days of Jesus, and the Master would not be accepted by the chief priests of our time any more hospitably than He was by the scribes and Pharisees of old. They would crucify Him to-day, or at least get an injunction from an obliging magistrate prohibiting his utterances in public. They probably would not lay violent hands on Him, for they are too cowardly and solicitous as to their own well-being.

This is a severe indictment, but is it not true? There are millions of honest, upright souls throughout this land to whom this question should have vital importance. For if it is true; if orthodox churches are the very contrary to the Church of the great Nazarene, they are, spiritually, on the wrong train and are carried off in a direction they never intended to take, and the sooner they leave that train the better. They are in the midst of a battle, but through deceit they are made to fight on the wrong side, and the sooner they lay down their arms, the better.

The question should be of the greatest personal concern to everybody. And it cannot be settled without an individual effort to learn the truth, through study and prayer. Truths of great value are never found by accident alone. He who would possess the Pearl of Great Price must be willing to make sacrifices for it. They are like the precious metals in the mountains. On the surface there may be indications of their presence, but he who would find them must venture down into the deep, often at great expense and diligent toil.—*Deseret News.*

AN INSPIRED PROMISE FULFILLED.

I FIRST landed in Salt Lake City in the fall of 1853. I was then a lad of about twenty years. I came alone, without father or mother or relatives, and when I reached the city there was not a face there that I ever saw before.

I had a feeling that I would like to see President Brigham Young. So, shortly after my arrival I went to his office and enquired for him. He received me very kindly and asked what I wanted. I told him who I was and that I had come because I wanted to see a prophet of God. He told me to sit down and that, in a little while, he would talk to me. He then went out of the office for a short time. When he returned he drew a chair near to where I was sitting and began to make many enquiries regarding myself and why I had come to Zion. I gave him an account of how I came into the Church and told him many other things relating to my life. When the conversation had lasted for some little time he arose, placed his right hand on my head and blessed me. Amongst other things, he promised me that if I would keep the commandments of the Lord and pay my honest tithing, neither I nor my children should ever want for bread.

This was a very great promise in those days, for breadstuffs were then very scarce, scarcer than most of the young folks of to-day can understand. In a year or two after my arrival the crickets came and ate up much of the crops of the people. Then followed the years of famine when so many of the Saints had not enough to eat. But in fulfillment of the words of President Young I always had bread in my house, enough for myself and my family, and some to divide with my neighbors who were not blessed as I was. And from that time until the present neither I nor any of my posterity have wanted bread. And thus the promise of the Lord's servant to this stranger lad has been completely fulfilled.—APOSTLE MARRINER W. MERRILL in the *Juvenile Instructor.*

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

An oil exchange has been opened up in Ogden.

The *Deseret News* is to issue a Utah-Colorado edition about Christmas.

The Utah Art Institute has just closed a very creditable exhibition in Salt Lake.

William H. West, a prominent resident of Ogden, died at his home there, November 13, 1901, of Bright's disease.

The new *Deseret News* building in Salt Lake City, is to be completed and ready for occupancy by March 1, 1902.

The improvements at Saltair Beach for next season, will include the erection of two hundred additional bathrooms.

Arthur Rowley, the eight-year-old son of George A. Rowley of Salt Lake, met death under the wheels of a truck on the 16th ult.

J. Hayes Cook, one of the pioneer miners of the West, died in Salt Lake City, November 18th, at the mature age of 78 years.

Through the accidental discharge of a gun, Amel Jensen, the 15-year-old son of J. B. Jensen of Richfield, was killed on the 13th inst.

Professor Elwood H. Mead of Salt Lake, says the Thunder Mountain gold mining district in Idaho is "the greatest thing on earth."

The four-year-old daughter of William Christensen of Linden, Utab, received burns the 15th ult., which resulted in her death shortly after.

Walter Runyon, a prominent musical man of Cleveland, Ohio, pronounces the Salt Lake Tabernacle organ one of the greatest instruments in existence.

A wreck on the Oregon Short Line near Orchard, Idaho, the 16th ult., resulted in the death of Martin Cosgrove and Charles Wallace, engineer and brakeman respectively.

It is reported that the flour mills of Utah and Idaho are to be consolidated, the syndicate to have a capital of over $1,000,000. Eastern parties are conducting negotiations.

John Squires, one of Utah's early settlers and best citizens, passed away at his home in Salt Lake, November 13, 1901. He was born in Wellwyn, Herefordshire, England, December 23, 1820, and emigrated to Utah in 1853.

Caroline Ericksen Van Cott, an old and honored resident of Salt Lake, died at her residence on the old Van Cott homestead, November 14, 1901. Deceased was born in Sweden, July 18, 1833, and went to Utah in 1862.

A Salt Lake woman in the person of Mrs. J. B. Skewes, is about to share, with twelve others, in the distribution of an estate valued at thirteen million dollars, left by the late James McClintock of East St. Louis.

Kaysville lost two of its veterans recently in the passing away of James Sheffield and William Smith, who died on the 17th and 18th ults., respectively. The former was born in Wellington, Northamptonshire, England, May 22, 1830.

President Joseph F. Smith's sixty-third birthday was fittingly celebrated at his home in Salt Lake, the family being drawn together to the number of about fifty. During the exercises Apostle Hyrum M. Smith presented his father with a handsome silk hat.

A destructive fire in Salt Lake on the 13th ult. did damage to a number of business houses on State street to the tune of about $6,000. The fire started in the Warren Paul furniture house, located in the Swan block, to which premises the firemen happily confined the flames.

The recent earthquake in Utah seems to have been general throughout the State, shocks having been felt in a number of towns extending south from Salt Lake to Beaver.

In the latter considerable damage was done, but there were no fatalities. The Richfield Tabernacle was but slightly damaged.

As a result of being badly burned several weeks ago, Margaret Russell, the beloved wife of Elder John S. Smith of Corinne, passed to the great beyond at the residence of her sister in Salt Lake, the morning of November 13, 1901. Deceased was the daughter of John and Margaret Russell, and was born in Lanarkshire, Scotland, twenty-seven years ago. She had been married but six weeks at the time of her demise, having met with the accident which caused her death shortly after the nuptials.

WHAT, indeed, does that word cheerfulness imply? It means a contented spirit, it means a pure heart, it means a kind and loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self. Stupid people, who do not know how to laugh, are always pompous and self-conceited; that is, bigoted; that is, cruel; that is, ungentle, uncharitable, unchristian.—WM. M. THACKERAY.

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DIED.

MEHEW.—At Hull, Yorkshire, England, November 8, 1901, Charlotte Porter Mehew; born November 9, 1848. Deceased has been a faithful member of the Church all her life. She leaves a husband and family and many friends to mourn her departure.

LENNOX.—At the residence of his son, in Workington, Cumberland County, England, November 20, 1901, of old age, Joseph Lennox. Deceased was born at Plumpton, November 13, 1813, was baptized a member of the Church of Jesus Christ of Latter-day Saints, June 9, 1891, has been ordained an Elder, and continued in full faith of the Gospel to the end.—*Deseret News please copy.*

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